AN ANSWERE OR ADMONITION

to those of the Church of *Rome*, touching the Iubile, proclaimed by the Bull, *made and set foorth by Pope* Clement *the eyght, for the yeare of our Lord. 1600.*

Translated out of French.

LONDON,
Printed by E. *Allde* for *Iohn VVolfe.*

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An aduertisement, or admoniti-on to those of the Church of Rome, touching the Iubile, proclaimed by the Bull, made and set foorth by Pope Clement the eyght, for the yeere of our Lord. 1600.

YOu of the Church of *Rome*, that beare the name of Christians, and vaunt your selues to be Catholike members, of the Catholike and Apostolike Church, adding thervnto the name of Romaine; Now it is time that you awake from the profound sleepe, wherein long time you haue continued, and open your eies in a manner blinded with the obscurity of errors, wherewith you haue continually bin nourished and fed by the traditions of worldly men, vnder the beautifull tytles which by vsurpation they attribute vnto themselues: for if euer you had matter or occasion to acknowledge, that the sonne of perdition (of whome Saint *Paul* speaketh in the 2. to the *Thess.* 2.) is reuealed, and that he sitteth in the Temple of God, making himselfe God, and vsurping the power and authority that appertaineth onely vnto God: yea and lifting vp himselfe aboue that which is called God, in that he taketh vpon him to controwle the ordinaunces and decrees of God; certainly it is now or else neuer. And againe if you will looke narrowly into, and examine the contents of the Bull (rightly to bee termed a bubble or

bottle of water) touching the Iubile, you ſhal moſt manifeſtly perceiue it. God grant you the grace, that in truth this yeere may be vnto you, the agreeable and peaceable yeere of your ſaluation and remiſſion of your ſinnes in one only Ieſus Chriſt, our wiſedome, Iuſtice, Sanctification, and redemption, who is onely giuen vs by the Father, to this effect.

Cor. 1.
Act. 4.

Pope *Clement* the eyght, following the good and commendable cuſtome of his Predeceſſors, as he ſaith, therby the better to ſtrengthen and increaſe the Kingdome of Antichriſt, and more and more to bring in ſubiection, the conſciences of men vnder his tiranny, hath pronounced the Iubile for the yeere of our Lord 1600. adorning and inriching the ſame with moſt beautifull tytles, the better to cauſe his Marchandize to be eſteemed. But as being placed in this ſeate, he is the eldeſt Sonne of Sathan, & that he hath rather ſucceeded *Simon Magus*, then *Simon Peter*, in this pretended authority: therfore he beginneth his goodly Bull, with a moſt manifeſt and open lye. And to ſpeake truth, he could not otherwiſe maintaine his trumpery, and abhominable errors.

He ſaith that the Iubile ought to be celebrated (according to the cuſtome) within the Citty of *Rome*, becauſe it is found to be ſo by the auncient traditions, &c. But he cannot ſhew that this cuſtome hath bin ordained and appointed by Ieſus Chriſt, our great Doctor and onely Maſter; Neither yet, that it was euer practiſed, nor put in vſe by the Apoſtles. For as the auncient Doctor S. *Tertullian* ſaith: Ieſus Chriſt ſaith not I am the cuſtome, but I am the truth. And Saint *Ciprian*, conformable thercunto: cuſtome without the truth, is the antiquity of error. And if wee muſt onely heare Ieſus Chriſt, we muſt not ſtay, nor lay holde vpon that which any one before vs, ſhall haue eſteemed lawfull to be done; but vpon that which Chriſt, who is before all men, hath firſt done: for wee muſt not follow the cuſtomes of men, but the truth of God.

gainſt Hermogenes.

And

And althought *Clement* the eyght ſaith, that this inſtitution hath not proceeded from a vaine ſuperſtition, but of a pure and religious worſhipping: Yet can it not be true, but cleane contrary, for that all whatſoeuer is done without faith is ſinne; and faith is not grounded vpon the inſtitution and traditions of men, but onely vpon the pure word of God. So ỳ then it appeareth, that the ſuperſtition grounded vpon inſatiable auariee, and immoderate ambition of ſuch as haue attained vnto this Seate, haue forged this Iubile, after the manner of the ſecular yeere of the Romaines: That is, of a certaine Feaſt and playes, which was celebrated euery hundred yeeres within the Citty of *Rome*, among the Pagans: as in like manner Candlemas day hath been eſtabliſhed by them, in place of the Feaſt which the Pagans vſed to celebrate vpon the ſame day, and with the like ceremonies of Candles and Lights, in the honor of their Goddeſſe *Proſerpin*. Marke then how theſe good Prelates, and heades of the Church haue tranſfigured the feaſtes of the Pagans into their Papiſtical Feaſtes, onely changing the names.

But let vs ſee the antiquity of the inſtitution of this Bul: we finde by writing, that in *Anno* 1300. Pope *Boniface* the eight cauſed the firſt Iubile to bee publiſhed, to the ſame ende aforeſaid, as hee ſaid according to the inſtitution mentioned in the olde Teſtament: and commaunded it to be celebrated euery hundred yeares. Beholde the originall of the Iubile, edified vpon a good foundation: beholde a good ſucceſſor of the Apoſtles, that taught vs a ful deliueraunce and diſcharge from the yoake of the cerimonies of the Law! and this Pope will incloſe, and holde vs in a much more ſtraiter ſeruitude. The Iewiſh Iubile ordained by the expreſſe commaundement of God, was indifferently obſerued throughout all *Iudea*, not any man for that cauſe beeing bound to goe vnto *Ieruſalem*. And this pope incloſeth it within his Citty of *Rome*: but of that we will ſpeake more heereafter. There are then but

Platine vpon *Boniface* 8. *Naucler.*

Gen. 44.

Leuit. 25.

three hundred yeares fully accompliſhed, ſince that this inuention hath been eſtabliſhed, and ſo by conſequence, it was not at any time vſed within the precedent 1300. yeares: Beholde the great antiquity, wherewith theſe Holy Fathers ſeeme to fight againſt vs, and by the meanes thereof abuſe ſo many poore people.

But what is this *Boniface* of happy memory, of whome *Clement* the eyght is ſucceſſor? If wee may beleeue certaine Hiſtoriographers (as in truth his entrye into the Papacie, all the courſe of his life, and his death manifeſtly declare) he was one that entred like a foxe, raigned like a lyō and dyed like a dogge. Is he not then a Pope of happye memorye? Notwithſtanding, it is no meruayle though *Clement* ſaith ſo: for that the memorie of the moſt parte of the reſt of the Popes is not much better, and diuers of them much more abhominable. The Hiſtorians aforeſaid, ſpeaking of the wicked acte he had played with this Pope *Clement* his predeceſſor (which was, that after he had perſwaded him (like a craftie foxe) to leaue the Papacie, whē this poore Celeſtine went againe vnto his Hermitage: he like a furious lyon, cauſed him to be caſt in priſon, where with griefe he dyed.) Adde further, that this man appeared to be a perſonage ful of great ingratitude and deceit: in this, that being prouoked by ambitiō, he ſo deceiued that holy man, hauing perſwaded him to leaue this dignitie, hauing taken and put him into the tower of Fumon, conſtrayned him to dye therein before his time; And we muſt not omit by ſilence, that which *Naucleru*s ſaith, which is, that in *Anno* 1295. the ſeat being vacant, as the *Florentine* hiſtorye declareth, Cardinall *Benet* was in great care for the Papacie, not ſtaying till he was called therunto, like *Aaron:* whereVpon it hapned that one night he went (not with any great traine) to the Pallace of King *Charles*, promiſing him all ayde that the Church could giue, if by his meanes he might be made Pope: whereupon, the King perſwaded by this hope, found the meanes that the Cardinals his friendes, e-

Note.

lected

lected him Pope. Behold the holy man, of whome *Clement* the eight is ſucceſſor? ſo the ſuppoſts and vpholders of the Papacie haue a moſt firme argument to maintaine and defend their vocation, which is the ſucceſsion of ſuch men.

To make an end of this matter, I will adde that which *Platina* ſetteth downe of the gouernment and end of this *Boniface* (or rather *Maliface*:) this man ſaith he, dyed when (that is like a dogge) he ſought to procure terror and feare among Emperors, Kings, Princes, nations and people, rather then to plant true Religion: that vſed all meanes he could to giue and take away kingdomes: to baniſh and after that to recall men againe, when it pleaſed him, being without all meaſure puffed vp with the great treaſure, by him gotten from all places.

Let vs now returne vnto our Iubile, which the Pope commaundeth at the end of 100. yeeres, although (ſaith he) ſome others haue reſtrained it vnto a ſhorter number of yeares: as *Clement* the ſixt, that cauſed it to be celebrated 50. yeares after, but hee did it the eaſilyer to fill his Coffers. And it is to be noted, that this ſaid Pope, the better to make himſelfe to be knowne to bee Antichriſt, in the Bull by him ſent foorth for the ſame effecte, commaunded the Angels to draw out of Purgatory the ſoules of all thoſe that dyed in the way to *Rome*. But howe can *Clement* the eyght prooue, that this cuſtome, at the end of euery 100. yeares, to celebrate this holy Iubile is Diuine, and that rather in the Citty of *Rome*, then elſe where? What vertue hath this number of 100. more then any other? What charity is there ſo long a time to deferre, ſo great a benefit as this Iubile bringeth? *Clement* the ſixt had more reaſon in appearance, in abreuiating the time from 50. to 50. yeares, according to that of the Iewes. The number of 7. multiplyed in it ſelfe, incluſiuely comprehending 49 ſignifiyng, perfection in ỳ holy Scriptures: But yet neuertheleſſe the vſe of that Iubile of the Iewes, did wholy ceaſe at the comming of Ieſus Chriſt: and we finde

not that any other hath been eſtabliſhed for the Chriſtians, in a certaine number of yeeres. As wee read that Baptiſme ſucceeded Circumciſion, & the holy Sacrament, the Paſchal Lambe. And as this holy Father can not prooue that, but onely becauſe it is his pleaſure, and that his will ought be holden for a decree of the Celeſtiall Court: So can he much leſſe prooue, that ſuch a thing ought to bee done in *Rome*, by him called the Fortreſſe and houſe of chriſtian religion. As many words as in that place he ſetteth down, are ſo many blaſphemies: that the towne moſt giuen ouer vnto all the villanies that euer were; which alſo by S. *Ierom* in his time, is called the ſeate of the whore apparelled in purple veſtures: the Citty wherein al things are permitted, where vertue is baniſhed: the towne wherein all ſacred things, yea God himſelfe (if it were poſſible) are to be ſolde. But what ſpeake I of ſacred thinges? All things prophane, defiled, and vncleane, are to be bought by him that offereth moſt money. The Citty wherin the Cardinals, (by the Pope termed his reuerend bretheren,) leade a life more then Sardanapalike, for that they are not aſhamed to walke with their Concubines throughout the Citty, in the open view and ſight of all the people. *Sodomy* is therein tollerable, approoued and maintained: that ſuch a towne (I ſay) ought to be called the Fortreſſe and houſe of religion? but according to the ſaying of *Petrarke*, the houſe of dolour, the Schoole of error, and the temple of herreſie. But to what end is this Iubile ordained? to reiterate and renue (ſaith *Clement* the eyght) the memory of ſo great a benefit: that is, that Ieſus Chriſt the Son of Iuſtice, he that brought ſaluation to all the world, is borne of the Virgin *Mary*, &c. Now you ſhall ſee how this is done: if we ought to referre it to any certaine place of celebration, it were fitter to bee done in *Bethlehem*, where Ieſus Chriſt (according to the fleſh) was borne, then in *Rome*: but wee haue not any commandement, neyther for this place, nor for any other. But, as expreſſe commandement was giuen

In the pref: vpon *Didimus*

vnto

vnto the Apoſtles to Preach the Goſpell throughout all the world: ſo is it, that throughout all the world, wee muſt celebrate the memory of the Sonne of God, without diſtinction of this, or that place. The Lord is with thoſe that are aſſembled in his name, & according to his will. The holy Sacrament was ordained by him, to the end that wee ſhould celebrate it in memory of him; not onely becauſe that hee was borne, but alſo, that he ſuffered death and paſſion, for the remiſſion of our ſinnes, and roſe againe for our iuſtification. And we muſt not attend a 100. 50. or 25. yeares, but we muſt doe it as often as we may & not at *Rome*, from whence the Goſpell, yea and Ieſus Chriſt himſelfe is baniſhed: but in all places, where the Doctrine of the Goſpell is purely Preached, & the holy Sacraments adminiſtred, according to the ordinance of our Soueraigne Paſtor and Maſter, our Lord and Sauiour Ieſus Chriſt.

The Pope calleth himſelfe, the ſucceſſor of the Apoſtles: where doe wee finde that the Apoſtles did eſtabliſh any certaine ſeate, whereunto they haue enioyned vs to reſort, as to the ſtone of faith? But to the contrary, they themſelues went & Preached throughout all the world: they themſelues went to ſeeke the ſheep, and ſtayed not till the ſheep came to finde them. S. *Peter* himſelfe preached vnto the Iewes, and S. *Paul* vnto the Gentils. Now that S. *Peter* erected his ſeate in *Rome*, there is no apparance thereof: the booke of the Actes of the Apoſtles, and the Epiſtles of S. *Paul*, both that which hee wrote vnto the Romaines, and that which he ſent out of priſon in *Rome*, doe ſufficiently ouerthrow and diſproue all theſe impoſtures, that would affirme the contrary: for in any of them, there is not any mention made of S. *Peter*. And as touching that which the Munke *Onuphrius* ſaith, that S. *Peter* did firſt erect his ſeate in *Rome*, for the ſpace of nine yeares, and that he was driuen away among other Iewes, by the Emperour *Claudius*; whereby it fell out that he was preſent in *Ieruſalem*, at the aſſembly of the Apoſtles recited by Saint *Luke* *Act.* 15. which is but a meere ieſt, and a notable lye, deuiſed Act. 15. 16. 17.

in his Monkiſh cap: For he can by no meanes ſhew, nor by any approoued Author verifie it: beſides that, that Saint *Luke* alleageth touching this matter, prooueth him a lyer. Where he ſayth, that S. *Paul* hauing ſtayed for a time in *Antiochia*, after his returne from *Ieruſalem*, went to viſit the Churches, where he and *Barnabas* had Preached: and hauing paſt by *Siria* and *Cilicia*, came to *Iconia*; and from thence went for *Phrigia* and *Galatia*, and then to *Macedonia*, where he ſtayed long time, Preaching in many places thereof; at the laſt he came to *Athens*, and from thence to *Corinthus*, where he met with *Aquilla* and *Priſcila*, who not long before, or lately came thither out of *Italy*, becauſe *Claudius* had commaunded the Iewes to depart out of *Rome*. Now this word (lately) ſheweth that *Onuphrius* deceiueth himſelfe, or elſe would deceiue other men, affirming that S. *Peter* was driuen out of *Rome*, by *Claudius*: For S. *Paul* hauing ſtayed (from the time of the Sinode at *Ieruſalem*) in *Antiohia*, could not haue made ſo long a voyage, Preaching the Goſpell almoſt in euery place, where he paſt, in ſo ſhort a time. And touching the reſt, if it were ſo that S. *Peter* had been at *Rome*, doth it follow that hee was the head of the Church? There is but one onely Ieſus Chriſt, who is alſo the true ſtone of the Fayth, whereupon the Church of God is erected, and not Saint *Peter*. Which hath been ſo often prooued by the Authorities and witneſſes of the moſt auncient Doctors, that it would be but meete labour loſt, to reiterate it: onely I wil alleadge one witnes taken out of their own Authors, which by conſequent they cannot reproue. *Petra dedit Petro: Petrus diadema Rodulpho.* The ſtone (that is Chriſt) gaue the Diadem to *Peter*, and *Peter* gaue it to *Rodulphus*. Now although this is falſe, as it ſhall hereafter be prooued: ſo is it notwithſtanding that God by a iuſt iudgement, & admirable wiſedom, hath drawne from this lye (that the ſtone gaue *Peter* the Diadem) this true confeſſion, that Chriſt is the ſtone: as alſo the gloſe; *Et Super hanc Petram*, in the diſtinction 19. *Cùm ita Dominus*, ſayth: I beleeue that the Lord by this indiction, hath declared no other

ther thing, then only the words which S. *Peter* answered vnto the Lord, when he said; thou art the Christ the Son of the lyuing God. For the Church is erected vpon this article of the faith. Then God hath built his Church vpon himselfe. Also behold what is added in the margent. Where he saith, vpon this stone &c. That is, the same which thou hast confessed: that is to say, my selfe: for the stone was Christ: *De consecrat: dist. 2. Cte vera:* Vpon which foundation *Peter* was edified. It is then by a false tytle, that the Pope saith, that he sitteth in S. *Peters* chayre: that he is the Father of those that call themselues Catholiques, & soueraigne Pastor of the sheepe. For, without making any long discourse touching the disloyalties, disorders, couetousnes, ambition, intollerable tyrannie, and pride more then diabolical, wherewith the most part of those that haue mounted vp into this abhominable seate, haue bin adorned and inriched, or rather spotted and defiled, seeing the hystories of their liues are filled therewith. What duety of a Father, or Pastor, (I beseech you) doe they shew? Is it in setting Iesus Christ, and al his benefits to sale? Is it in sucking the substance of Kingdomes, by theyr pardons and indulgences? And further, by meanes of the Annates and such like diabolicall inuentions, and all to draw money into their purses? Haue we any one example of the Apostles, which in any thing doth resemble these things? The Emperor *Tiberius* although an Infidel and a tyrant, did neuertheless say, that it is the duety of a good Pastor, to sheare the sheep, but not to flea them. If we looke into the trafique, and pollicies of the Citty of *Rome*, we shal find it to be but a right fleaing, how much wors I omit. That which this holy father addeth, is no truer then the rest that went before: for how is it possible for faith to shine, where it is not? Will you say, that there is the fayth, where mans traditions and inuentions, are preferred before the expresse commandements of God? This onely example shall suffice; God often times sayth, and that in most plaine and euident wordes. Thou shalt not make any Image, nor the likenesse thereof, neyther shalt thou worshippe them:

Sueto in Tiberio.

The Pope ſaith, thou ſhalt erect Images, and the likeneſſe of God and of his Saints, and ſhalt worſhip them with the ſame worſhip, that belongeth vnto the thinges which they repreſent. Can there bee any faith there, where the ſimple people are taught to haue recourſe vnto creatures, to inuoke and call vpon them, and to make vowes and ſeruices to them, that belong to God alone? Likewiſe, can there bee faith where men teach that we muſt doubt the promiſes of God; there where the ſoueraigne Biſhop with his ſupporters, openly, boldly, and ſhameleſly maintaine, that the holy Scriptures, although diuinely inſpired, and profitable Doctrine, to reprehend, correct, and reprooue, that the man of God may bee perfect, and inſtructed in all good workes: are neuertheleſſe imperfect, and vncertaine, and that wee muſt haue recourſe vnto traditions, which they terme the vnwritten word?

Where he ſaith that this truth hath neuer bin changed, by any courſe of times. That ſhal be found to be moſt vntrue, by ſuch as will but conferre the Doctrine which the holy Prophets and Apoſtles haue left vs in writing, with their inuentions and traditions; for that the one reſembleth the other, as much as light and darkneſſe, and truth and vntruth. But beholde a moſt ſufficient witnes of the vnion, that the celebration of this Iubile, where the name of God is outragiouſly blaſphemed, the bloud of the Sonne of God, villanouſly abuſed and troden vnder foote, and his death and paſſion, expoſed for a mockery and paſtime. This notwithſtanding, this holy Father, the better to couer his ſubtilty and mallice, full of deceipt, will ground his Iubile, vpon that which is Propheſied of our Lord Ieſus Chriſt, in *Eſay 61.* As our Lord himſelfe expoundeth it in *Luk. 4* But beholde, vnaduiſedly not thinking thereof, he diſcouereth his deceipts, and impoſtures, being cleane contrary to that he ſaith hee will doe, following our Sauiour Chriſt. It is ſaid in *Luke 4.* that Ieſus Chriſt according to his manner, being entred into the Sinagogue of *Nazareth*, vpon a Saboath day, ſtood vp to read, and that the booke of the Prophet *Eſay* was layd before him, & hauing opened

pened it, he turned to the parcell of Scripture, where it is witten, the Spirit of God is vpon me, because he hath annointed me. He hath sent me to the end, that I might Preach vnto the poore, that I might heale those that are contrite of hart: that I should annownce deliuerance vnto captiues, and sight vnto the blinde, and set at liberty those that are bruised and broken in peeces, &c. But how did Iesus Christ doe this? did he command the Iewes to whome he Preached, to come and finde him in a certaine place, there to cause them to visit certaine Temples, and Churches, and for the space of thus many or so many dayes, with other such like follies, as they must do at *Rome*? Was it not rather in Preaching repentaunce, and amendment of life, and free remission of sinnes, vnto all that are true repentant, by the faith which they ought to haue in Iesus Christ, without sending them hyther and thither, with Tapers, golde and siluer? And did it not onely in *Nazareth*, Mar. 1. but throughout all *Iudea*, and in *Ierusalem* it selfe, as you may read in the Euangelistes, especially in Saint *John*. The like he Math. 25. commandeth his Apostles, when he saith: goe and Preach Act. 1. the Gospell throughout all the world. Also you shall bee witnesses vnto me, in *Ierusalem*, and through all *Iudea* and *Samaria*, and to the end of the world. In doing this, did he ordaine the celebration of the true spirituall Iubile, to bee in one certaine place, and to be celebrated at the end of euery 100. or 50. yeares? This solemne Feast ought it not to be celebrated euery day: as Saint *Paul* also exhorteth vs, touching the spirituall celebration of the true Paschall Lambe, our Lord and Sauiour Iesus Christ? *1. Cor. 5.* The Apostles & among others, Saint *Peter* and Saint *Paul*, did they vse by theyr Buls, to proclaime this yeare of Iubile? Did they not Preach it openly themselues, going personally from towne to towne, and vilage to vilage, to announce and declare remission of sinnes, by the precious bloud of Iesus Christ, to all beleeuers? as also conuersion and amendment of life? They also sent Epistles to the Churches, but not to cause the faithfull to come to the places where they were resident, there to kisse theyr Pan-

tables,

tables, and to receiue a ſigne of the Croſſe, as they call it: Neither yet attribute vnto them ſelues, ſuch a tyrannicall power ouer the Kings, Princes and people of the earth, as the Popes doe. The Sonne of God, neither yet his Apoſtles, did not appoint a certaine time, place nor daies, to perſwade the faithful to repentance. Euery day and euery yeare, ought to bee the yeare of Iubile, to all the faithfull.

It is therefore a plaine mockery to publiſh this goodly Iubile. The Pope ſaith that he Preacheth, as being the Ambaſſador of Ieſus Chriſt, vnto al the world: But who gaue him that charge? a certain number of Cardinals. And from whom haue they this authority? Is it from Chriſt? No, for it was not ſo from the beginning, when S. *Mathias* ſhould be choſen, & others likewiſe that were called to any Eccleſiaſtical charge. But it is the Pope himſelfe that hath aduaunced them to this high dignity, to eſtabliſh & fortifie his realme of *Abbadon*. Had the Apoſtles this proude manner, when they went into any country, to ſend for Kings, Princes, and people, to come to kiſſe theyr Pantable? Did they cauſe themſelues to be borne vpon mens ſhoulders, as this goodly Ambaſſador doth? *Cornelius* the Centinier did he goe to S. *Peter*? But according to the inſtruction of the Angel, did not he ſend to fetch him? & did he not ſay vnto him that he had well done that he came? It is true, he would haue worſhipped him, but he was ſharply admoniſhed to the contrary. So much there wanted, that S. *Peter* wold haue made him to kiſſe his pantable. It is therfore neceſſary for the Pope, for the well exerciſing of his offite of Ambaſſador, to go as the Apoſtles did, preaching ỹ goſpel thorow out all the world: & not to content himſelfe with ſending a peice of paper, to cauſe ſo many people to come to *Rome*, to obtaine pardons. In truth it is a good exhortation that he gieth vnto al men, to conuert & turn vnto God. For ſo the doctrine of the goſpel teacheth vs. But to ſpeake with the authority of ſoueraigne Paſtor; it is the part of Antichriſt, as alſo to aſſigne a certaine place, & certaine daies to do penaunce, and obtaine pardon.

Act. 1. & 6. & 14.

Theſe are thinges that may not bee prolonged, neyther yet poſted ouer til the next day, as *Dauid* ſaith, *Pſal. 95.* To day, when you heare his voice, harden not your hearts. The grace of God is not at this day tyed to a certaine place, but is ſpread thorowout all the world, to all the faithfull, which giue certaine teſtimony of their faith, by a true repentaunce and amendment of life. As touching that which this holy Father ſaith, that if it were need he would ſhed his bloud, for thoſe that are ſtrayed out of the way: I leaue that to the ſecret iudgement of God, ſeeing that there is not any likelihood or apparance, that thoſe who ſo long and many yeares, haue bathed themſelues in the bloud of ſo great numbers of peoples & nations, eſpecially ſuch as haue ſought their ſaluatiō in the bloud of Ieſus Chriſt, would ſhed their owne bloud. But the Sonne of God, at the day of his iudgement, ſo much deſired by his elect, & ſo fearefull to the wicked, will iudge them. But if Pope *Clement* had neuer ſo little feare of this iudgement, which hee calleth feareful: if he would beleeue that there is a God iudge of all the world, would hee not tremble in his heart? Would not his hayres ſtare and ſtand vpright vpon his head, and all his body become pale and wan, when hee dareth in ſuch ſort power out ſo many blaſphemies, all at one time? Firſt when he ſpeaketh of the Iubile, that was celebrated in *Rome* a hundreth yeares paſt, vnder Pope *Alexander* the ſixt: will you know who that Pope was; read the Hiſtories of ſuch as haue written his life. *Guichardine* ſayth, his Pontificats, being gotten by villanous meanes, was peraduenture maintayned by more villanous meanes, then euer were heard off. And ſome there were that beleeued (for there is nothing ſo wicked and vniuſt, which was not thought to be in him) that *Baiazeth* hauing intelligence that the King of *Fraunce*, came into *Italy*, corrupted the Pope with money, by meanes of *George Bucciard*, to cauſe him to procure the death of *Iem* his brother. All the reſt that write, ſpeake of him as of a monſter in nature.

Pſa. 95.

And it appeareth by all the diſcourſe of his life, y the reaſon

why he cauſed the Iubile to be celebrated, was more to haue money, whereof he was extreame couetous, to inrich his Son *Ceſar Borgia*, then for any deuotion hee had to the holy Church. And to prooue it, at the beginning of the ſame yeare, & as it were at the very inſtant time, when this goodly Iubile ſhould beginne, the aforeſaid *Ceſar* battered the Towne of *Forly*, holding the Lady thereof incloſed therein. Was not this a fayre celebrating the Iubile, and getting of pardons, to oppreſſe poore Widowes, and fatherleſſe children? *Guichardin* ſaith alſo, in his fift booke. And to the end, ſaith he, that he might not omit any kinde of gaine, he ſent pardons into *Italy*, and all other nations, which are called Iubile, celebrated in *Rome*, with a great aſſembly of people inhabiting beyond the mountaines: and gaue to thoſe that could not come, meanes to obtaine the ſayd pardons, ſo they payde for them: which money ſo gotten, with all the treaſure that hee could by any meanes drawe from the Treaſors and Landes of the Church, he gaue it to his Sonne, that dyed at *Forly*. In the ſixt booke he addeth, that he being poyſoned, all the Citty ran in great troupes vnto the Church of S. *Peter*, to ſee his body, and none of them could ſatiſfie theyr eyes to beholde this Dragon dead: who by his immoderate ambition, peſtiferous diſſimulation, and all ſortes of examples, of horrible crueltyes, monſtrous couetouſneſſe, and vnſpeakeable greedineſſe, hauing ſolde without diſtinction, both ſacred and profaine things, had poyſoned all the world.

Guicciar. Lib. 5.

He ſaith that *Rome* is the place which God hath choſen: *Rome* I ſay that hath been in horrour and execration to all the world, ſince the Popes haue vſurped this tiranny ouer the bodies and ſoules of men. *Mounſier de Ianuille*, that hath written the life of S. *Loys* among other thinges, ſaith: that the King returning from *Paleſtina*, and paſſing thorough *Italy*, would not goe to ſalute the Pope, fearing to beholde the vices and euill examples of the Court of *Rome*. *Petrarke* in his Epiſtles ſaith thus: heere ſaith he, dwelleth *Nimroth*, the fearfull builder of the great Tower. Heere is reſident *Semiramis*

with her quiuer: monſtrous *Minos* guideth the proceſſe, *Rhadamanthus* & *Cerberus* dwell there. To be ſhort, all monſtrous execrations haue their neſtes therein: all confuſions, obſcurites and horrors raygne therein moſt puiſantly. The Cannoniſts themſelues ceaſe not to ſpeake of the corruptions ỹ are in this court of *Rome*; As among the reſt *Iohn Andre* in his gloſe vpō theſe words; *Gens ſancta*, wherupon the Pope will ordaine his church of *Rome*; *In cap: fundamenta de electione, et electi poteſt.* In the ſixt ſaith thus, touching the mallice of the Romaines, *Iohn* the Monke, refereth vs heerein to the firſt Chapter of the Epiſtle to the Romaines, and ſaith that Saint *Barnard* hath written of them to Pope *Eugenius*. Which we likewiſe read in the mirrour of Hiſtories. *Lib. 29. cap. 27.* The ſaid *Iohn* the Monke ſayd that *Rome* was Founded by rouers, theeues & other ſuch like perſons, that it yet ſauoreth of the beginning, & that it was called *Rome*, as gnawing the handes, alleadging a verſe to the ſame purpoſe. *Roma Manus rodit, quos rodere non valet odit.* This Pope addeth, that it is the ſpirituall *Sion*, the holy *Ieruſalem*, not according to the letter (but by antephraſe) Spiritually, from whence the law of God, and the light of the Euangelicall truth, from the firſt birth of the Church, hath been diſtributed and ſpread, throughout all the world, &c.

We muſt not wonder why this holy Father and his Coherents ſo ſtraightly prohibit to the laytye, the reading of the holy Scriptures, vnleſſe they be permitted by their Prelate. Bycauſe it is the onely meanes to licenſe them, to preferre all what pleaſeth them, and to make men beleeue that blacke is white, and falſhood truth.

It is certaine that the Church, aſſembled of the faithfull, is the true celeſtiall *Ieruſalem*. But what reſemblaunce hath it with the Church of *Rome*, the which much more ſauoureth of *Agar* the ſeruant, then of *Sara* the free woman? For euen as Gal. 4. the childe of the ſeruaunt, which was ingendred after the fleſh, perſecuted him that was borne after the Spirit; So is it now. And to prooue it, read S. *Paul Gal. 5.* Continue,

(ſayth he) in the liberty by the which Chriſt hath deliuered vs. After that he addeth, all ye are voyde of Chriſt, that are iuſtified by the law, & are deſtitute of the grace: for wee ſtay for the hope of iuſtice, by the ſpirit which is of faith. For in Ieſus chriſt, neither circumciſion, nor vncircumciſiō, do preuaile but faith which worketh by charity: Now to tye mans ſaluation to good works, to induce an infinite number of ceremonies, contrary to the liberty & freedom which Chriſt hath obtained for vs, to entertaine a great part of thoſe obſerued in the old law, which were al aboliſhed at the comming of Ieſus Chriſt, is it not an impoſition of a moſt inſuportable yoake vpon the ſhoulders of the faithfull? Is it not to reduce a more hard & ſtraight ſeruitude then ỹ, from the which Ieſus Chriſt hath deliuered vs? And the P. would make vs beleeue that the
Apoc. 7. church of *Rome* (which is this *Agar*, yea two-folde more ſlaue then *Agar*,) is the celeſtiall *Ieruſalem* & the ſpirituall *Sion*: but he ſhould rather ſay, that it is the great Citty, which ſpiritually ſignifieth *Sodoma*. But when he ſaith that from *Rome*, the law of God is deriued, & the truth of the Euangelical faith, frō
Eſay. 2. the beginning of the church hath bin diſtributed throughout all the world: Is not this a manifeſt contradiction to the holy ghoſt, which teacheth the contrary. The Propheſie of *Eſay*, was it not manifeſtly accompliſhed in the citty of *Ieruſalem*, when the Apoſtles & other holy men, hauing there receiued the holy ghoſt, & preached therin, went from thence, to goe & preach the Goſpell throughout all the world, as Ieſus Chriſt had commanded them? Doth not S. *Mar.* about the end of his goſpel, ſay ỹ Ieſus chriſt after he had ſpoken with his Apoſtles, was taken vp into heauen, & there ſitteth on the right hand of God. And they being gone forth, preached the goſpel in all places. Now this iſſuing or going foorth, ought to be vnderſtood of *Ieruſalem*, & not of *Rome*. *Clement* ſpeaking ſo after his predeceſſors, doth he not wrong to the reſt of the Apoſtles, as if they were Ciphers, or that they were idle perſons, contenting themſelues with the names & titles of Apoſtles, as in truth the Popes & other Prelates, of their tyrannical digni-

ties

ties do? for that only excepted, they haue nothing but the bare name. But is it not euident and manifeſt vnto vs, by the Actes of the Apoſtles, *Rom.* 15. that when S. *Paul* wrote that Epiſtle, he had preached the goſpell, from *Ieruſalem*, and all about it, vnto *Illurica* & *Eſclauonia*: that is to ſay, in diuerſe places of *Aſia* & *Europe*. Beholde now yee Romaines, how that becauſe you neither wold, nor wil receiue the loue of the truth, therby to be ſaued. God ſendeth you the efficacy of deceipt, that you ſhould beleeue lyes, &c. This holy father addeth, ỹ it is that happy Citty, wherof the faith being cõmended by the mouth of the Apoſtle, is preached throughout the world, &c. Alas, where do men at this day ſpeake of the faith of the Romaines? Is it in *Turkie*, *Perſia* or *Tartaria*? but is it in the places ſubiect to the Pope? It may be, by thoſe that know neither faith nor religion, but beleeue onely by hereſie: and as they themſelues alleadge, beleeue in the faith of their Vicar. But all thoſe that know what *Rome* is, & how they gouerne & liue therein, will ſay and affirme, that it is not onely the Schole of Epicuriſme, but alſo of Atheiſme, & deſpiſing of God & his holy word, the receptacle & ſupport of all wickednes. But behold a right papal lodgick: The faith of the Romaine chriſtians in the time of S. *Paul*, was cõmended through ỹ world: therfore the faith of thoſe that dwel in *Rome* now, is commended through all the world, as if faith were ſucceſſiue in them, if the true faith did not make it ſelf knowne, by good works. But for that corruption is a thing ſucceſſiue in ſuch as are not regenerate by the holy ghoſt, we might better & trulyer reaſon thus: the corruptions, intollerable vices, & Sodomy, that raigned among the Romaine Panims, were known to all the world. So at this day, ſuch vices raigne in *Rome*, not onely among the people, but among the principall of this infernall Hirarchy, are known through al the world. Thẽ it is not there that we muſt ſearch the faith of theſe firſt chriſtians: for it is wholy buried vnder the earth. Thes. 2.

Nowe if ſuch a conſequent, as this which the Pope alledgeth, of the time paſt, to the time preſent were receauable,

wee might ſaye as much of thoſe that dwell in *Theſſalonia*: for Saint *Paul* giueth the like witneſſe to thoſe that liued in his time, yea a greater then of thoſe in *Rome*. You haue been ſaith he, patrons to all the beleeuers, as well in *Macedonia*, as in *Achaia*. For the word of God hath not onely ſhined from you into *Macedonia* and *Achaia*: but your faith which is in God, is ſpread throughout all the world. Beholde then reaſons well grounded, to maintaine the excellency and prerogatiue of *Rome*.

But beholde one which crowneth the worke, that is, that the moſt bleſſed Princes of the Apoſtles, S. *Peter*, and S. *Paul* haue ſhed all theyr doctrine with their bloudes, to the ende that by meanes of S. *Peters* chayre, being made the capitall Citty in the world, it ſhould be the Mother of all the beleeuers, and Miſtreſſe of all other Churches, &c. But if it ſhould be denyed him, how could he proue it: but onely that it pleaſed the Popes his predeceſſors, builders of this tyranny: for with other proofe he could not furniſh himſelfe. If the preaching of the Goſpel with effuſion of bloud could obtaine this dignity, who knoweth not but that *Ieruſalem* ought to bee preferred therein before all others? conſidering the great prerogatiues that it had before, ouer all the Citties in the world? For that beſides them, the Prophets did therein Preach the word of God, and likewiſe were therein ſtoned, and put to death.

There Ieſus Chriſt did Preach: there hee was ſcourged, beaten, ſpit vpon, and laſtly put to death. Saint *Peter* alſo, and his companions were there beaten and holden in priſon, becauſe they Preached Ieſus Chriſt within the Citty: there S. *Stephen* was ſtoned for the ſame occaſion: and S. *Iames* beheaded, and the other S. *Iames* killed with clubbes: this neuertheleſſe gaue no aduantage to *Ieruſalem*, much leſſe to *Rome*. The Pope knoweth wel, or elſe he ought to know, how much this primacy hath bin debated betweene Popes, *Pelagius* and *Gregory*, Biſhops of *Rome*, and *Iohn* Biſhop of *Conſtantinople*: that *Gregory* condemned the vnmeaſurable ambition

bition of the ſaid *Iohn*: and that the Biſhops of *Rome*, neuer obtained it, vntill the time of *Boniface* the third, who by the authority of the cruell tyraunt and parricide *Phocas*, obtayned the tytle of the vniuerſall Biſhop: and yet the Popes did not as then, mount vp into ſo high a degree of ſoueraignetie, as at this day they are.

For as it is found written in the firſt leſſon, that is Song vpon the firſt day of Nouember, which beginneth *Legimus*, (which within a certaine time, hath been gelded of certaine breuiaries) Pope *Boniface*, that was the fourth Pope after *Gregory*, by petition obtained of the Emperour *Phocas*, one of the Pagans Temples within *Rome*, called the Pantheon: which he dedicated to the Virgin *Mary*, and to the Holy Martirs, whereby it appeareth, that the Popes as then were not Lords of *Rome*, to diſpoſe of the Temples therein at their pleaſure, as at this day they doe. So this Soueraigntye hath been a moſt vniuſt, and more then tyrannicall vſurpation. All that is added, that there is the ſtone of fayth, the fountaine of ſacerdotall vnity, &c.

It is to be vnderſtood which S. *Paul* ſaith, *2. Theſſal. 2.* That this Sonne of perdition will come, with all fraud of iniuſtice, in thoſe that periſh. For all that, no not the leaſt point, can be found within the Citty of *Rome*: namely, that which he ſayth, that it is the fountaine of ſacerdotall vnity. For beſides that this Pontificats is an vſurped dignity, contrary to the expreſſe ordinaunce of Ieſus Chriſt; tending rather to the ruine of the Church, then to the conuerſation thereof. It is a totall deſtruction of the ſacerdotall dignity of our Lord and Sauiour Ieſus Chriſt.

But where was this faire ſpring of ſacerdotall vnity, when ſciſmes raigned in this church, more thē in any other? eſpecially when there were two ſeates: one at *Rome*, the other at *Auignon*: and then when there was not onely two Popes, but many times three. Shall we ſay that there is the ſincere verity, where the traditions of men, are in the like, yea & in greater authority then the word of God? There where thoſe that ſhall haue

tranſgreſſed the commaundements of: that which they name the holy Mother Church, ſhall be more grieuouſly puniſhed then ſwearers, and blaſphemers of the ſacred name of God: there where the Pope vſurpeth the authority to diſpence againſt the word of God.

He ſaith, that there (that is to ſay at *Rome*) are the keies of the kingdome of Heauen, and the power to binde and vnbinde; but it is an vſurpation, for this authority doth properly belong to all thoſe that are called to the charge of preaching & declaring the doctrine of the Goſpell. As alſo that which he addeth that the Pope is the diſpenſator of the treaſors of the Church, which can neuer be diminiſhed. For all the true and faithfull Paſtors of the Church of God, are the true diſpenſators of the Treaſors of Ieſus Chriſt. And we muſt mark well that which S. *Paul* ſaith, *1. Cor. 4.* That it is requiſite that ſuch a diſpenſator ſhould be faithfull: but where ſhall this fidelity be found, in Popes that ſell, that which they call the Treaſors of the Church; yea and all thinges both ſacred and prophane for ready money? True diſpenſation, doth it conſiſt in making a ſigne with two fingers; to preſent the Pantable to kiſſe; and to giue a peice of ſealed paper or parchment? Is it not in the ſincere Preaching of the word of God, & the ryght adminiſtration of the holy Sacramentes? Where doth the Pope this? It ſhould be a wonder to heare him Preach. So it is neuertheleſſe, that in that ſort the Apoſtles did diſpence the Treaſors of the grace & mercy of God: as wee may read in the booke of theyr Actes, and in theyr Epiſtles. But behold I pray you a right ieſt, & pure mockery, to ſay: that the gates of the moſt auncient Churches of *Rome*, are opened with ſolemne ceremonies, and that the faithfull are purged from the ſpots of ſin, to the end that the ſoules redeemed by the bloud of Ieſus Chriſt, by the Diuine vertues of the Sacramentes, ſhould be abſolued and deliuered from the yoake of Iron, and the tyranny of the deuill, &c. Is it poſſible, in more manifeſt termes to mocke with God? and to expoſe, and bring in reproach the precious bloud of his moſt deare Sonne, then in

ſpeaking

ſpeaking in this manner? From whence hath the Pope drawn this goodly, yea rather damnable deuotion, but onely from the pit of Hell? The auncient Iubile was eſtabliſhed among the Iewes, by the expreſſe commandement of God. Where will the Pope find that Ieſus Chriſt hath ordained this? which is the inuention of *Boniface* the eight, and that firſt they muſt giue a blow with a ſmall hammer, wherwith hauing ſtricken, then with great blowes of leauers and ſtaues, open the gates of his Baſiliskes, to obaine all the benefits whereof hee ſpeaketh? This manner of action, is not to bee found in any place of the holy Scriptures, neither yet in the bookes of the moſt pure and firſt Doctors. But that it hath bin reuealed to his predeceſſors: if it were, it was by the ſpirit of Sathan, that tranſfigureth himſelfe into an Angell of light, that he might induce the ſimple people to commit two euils: the one to forſake God, which is the ſpring of waters, that continually without ceaſing run into life eternall: the other to dig broken ceſternes, and ſuch as holde no water. But touching the true ſpirituall Iubile, the Apoſtles declared it, euery where, and in all places, as occaſion ſerued, & according to their charge. As S. *Peter* firſt in *Ieruſalem*, that all the houſe of *Iſraell* (ſayth he) may know that this Ieſus whom you haue crucified, was by God made our Lord & Chriſt. Therfore be you repentant, & be you euery man baptiſed in the name of Ieſus Chriſt, to the remiſſion of ſins. And in the Chap. following, repent you, ſaith he, & conuert, to the end your ſins may be defaced. And in the 10. God cõmanded vs, to preach vnto the people, & to witnes that Ieſus is ordained of God to be iudge both of the quick & the dead: & alſo al the Prophets beare him witnes, ỳ all thoſe that beleeue in him, ſhal receiue remiſſion of their ſins. Now faith cõmeth, not by going a long iourny ouer the mountains vnto *Rome*, or els where, but by hearing the word of God, which is the word of faith: Which S. *Paul* alſo ſaith, ỳ he Preacheth; that is, that if we confeſſe the Lord Ieſus with our lips, & beleeue with our harts ỳ God raiſed him frõ the dead, wee ſhalbe ſaued, Harken to that which S. *Paul* ſaith in the *Act.* 13

Ier. 2.

Act. 2.

Brethren

Brethren I would haue you know, that the remiſſion of ſins by this Ieſus, is announced vnto you & that euery one of you by this man is abſolued of all the things wherof by the law of *Moſes*, you could not be abſolued. Now this was not at Rome that he ſpake this, but at *Antiochia* in *Peſidia*. Hee ſent them not to Rome, where according to *Onuphrius* allegation, Saint Peter as then was reſident, but aſſured them, (if they there beleeued,) of the remiſſion and intyre abſolution of the paine and culpe of theyr ſinnes.

For concluſion we wil ad, that which S. Paul ſaith to *Agrippa*, whereof the Pope hath inferred certaine words in his Bull.
Act. 26. That Ieſus Chriſt had appeared vnto him, to eſtabliſh him a miniſter and witnes, as well of the thinges that he had ſeene, as of the thinges that he would ſhewe vnto him, deliuering him from the people of the Iewes and the Gentils, to whome he ſent him: to the end, ſaith Ieſus Chriſt, that thou maiſt open their eyes, and that they might conuert from darkenes to light, and from the power of Sathan, to God; to the end that they receyue remiſſion of ſinnes, and part in the inheritaunce among the ſanctified, by the faith that is in me. Wherupon, ſaith S. Paul, I was not diſobedient to the celeſtiall viſion. But firſt I declared, to them that are in *Damas* and in *Ieruſalem*, & throughout all *Iudea*: after that to the Gentils, that they ſhould repent and conuert vnto God, doing workes worthy of thoſe that repent.

Doth it not manyfeſtly appeare by all theſe paſſages, that it is not at *Rome*, nor in the Baſeliſques, that we muſt ſeeke theſe great benefits which the Pope promiſeth vs by his Bull; but in all places, where the word of God is Preached, and at all times, ſuch as by true faith doe receiue them, are partakers of thoſe benefits.

Wherefore, what pretence ſoeuer *Clement* the eyght taketh, as touching the actions of his predeceſſors, whom he termeth Soueraigne Biſhops, and of the conſent of the Cardinals: it cannot be, by Gods authority, which neuer commaunded it, much leſſe by the Apoſtles, who neuer practiſed the like, but

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taught the contrary, & he hath publiſhed his Iubile: but rather by the authority of Sathan the father of lyes, who by ſubtiltie and accuſtomed mallice, hath in ſuch ſort prophaned this authority to remit and retayne ſinnes, as God hath giuen it to his church, in the perſons of true and faithfull paſtors, in cauſing it to be attributed vnto ſuch as haue not any vocation in the Church, if it be well conſidered (neyther in matter nor forme) and that make traffique and Marchandize of the grace & mercy, yea and of the iuſtice of God. And which is more, make certaine Stirrops, to lengthen or ſhorten them, as their accurſed ambition, auarice, fauours, and wicked wils leadeth them.

If therefore, poore Romaine Catholiques, you will be well aſſured to participate, and haue part of the Treaſors which Ieſus Chriſt hath brought, and dayly preſenteth vnto vs, and by conſequent haue peace in your conſciences; It is not in any ſort neceſſary that you ſhould ſo much trauell your bodies to goe to *Rome*, there to ſtay 15. daies, or a month, to goe viſit the Baſiliskes and Temples, euery day during that time, to haue a ſigne of the hand of a mortall man, which you terme the ſigne of the Croſſe, and a bleſſing: ſuppoſing by this meanes, to haue full & intyre remiſſion of all your ſinnes, as well mortall as veniall. The holy Ghoſt ſheweth you a way much more aſſured, and a great deale ſhorter, when by his veſſel of election (S. *Paul*) hee ſaith, Now the iuſtice which is by faith, (that is the remiſſion of ſinnes, as S. *Paul* himſelfe expoundeth it in the 4. chap. precedent) ſaith thus: ſay not in thy heart, who ſhall goe vp into heauen? that is to bring Ieſus Chriſt againe from aboue. Or who ſhall goe downe into hell, that is to recall Ieſus Chriſt from the dead. But what ſaith the Scripture, the word of God is neere thee, in thy mouth, and in thy heart. It is the word of faith, which we Preach: for if thou confeſſeſt the Lord Ieſus with thy mouth, and beleeueſt with thy heart, that God raiſed him from the dead, thou ſhalt be ſaued. Then to beleeue we muſt heare this ſacred word of God, as the ſaid S. *Paul* ſheweth afterward. For by the ſame, the re- Rom. 10.

miſſion

miſſion of al our ſins, by the precious bloud of Ieſus Chriſt, is declared vnto vs, in his name & authority, if we beleeue. This
1. Tim. 2. word likewiſe teacheth vs in all places to pray vnto our onely God, in the name of Ieſus Chriſt; exhorteth vs all the dayes of
Luk. 1. our life to walke worthily, and with a good conſcience, in the vocation whereunto we are called: to liue holily and righte-
Ephe. 4. ouſly: to labour in good workes, and not to dø vnto another, but as we would be done vnto our ſelues. Now for a concluſion, the holy Father addeth moſt goodly demonſtrations and exhortations. Firſt to the Patriarches, Primates, &c. whom he ſaith, are called to haue part of this ioy. And what? not to feed the troupe of the celeſtiall paſture, which is the Goſpell, and bring men to Ieſus Chriſt the ſoueraigne Paſtor of our ſoules: But to incite them to goe to *Rome*, there to finde his holines, to viſit the Baſiliskes of the Princes of the earth, S. *Peter*, and S. *Paul*, beholde the word which he will haue them teach, and the better to incourage them, hee calleth them, the lights of the world. We muſt not then be abaſhed if the world be holden in ſo great darkenes: ſeeing that ſuch lights are darke & full of obſcurity. Alſo the ſalt of the earth: yea, a ſalt that is not good, but hath loſt the ſauour, & corrupteth al the meate, that is ſalted therewith. For what example of good doe thoſe kinde of people ſhew? Where ſhall you finde more riots and diſſolutions, then in the Courts and houſes of theſe Prelates? Read what S. *Barnard* ſaith, touching thoſe of his time, who neuertheleſſe, were not halfe ſo corrupt, as theſe in our dayes. For that the world is dayly worſe and worſe: how doth this holy Father ſpeake to Pope *Eugenius*, that had bin his Deſciple? and how doth he paint out theſe kinde of people in their colours? Is this fellow ſaith he, a ſeruant (for the Pope nameth himſelfe the ſeruant of ſeruantes) to whome continually out of all places there repaireth, Simoniaſtes, Sacrilegiers, whore-mongers, inceſtious perſons and ſuch like monſters, eyther to obtaine, or retaine Eccleſiaſticall dignityes: Alſo vpon the Canticles Sermon 77. There are very few ſaith he, that ſeeke not their owne, what ſo euer it coſt them. They

loue

ſoue preſents, and cannot likewiſe loue Ieſus Chriſt, for they haue made a league with Mammon. Behold how they walk in proude array, apparelled in diuers veſtures, or of diuers colours, like a Bride that iſſueth out of her chamber, &c. And after in the ſame Sermon. Whom wilt thou finde me among the Prelates, that deſireth not rather to empty the purſes of thoſe that are their ſubiectes, then to extirpe vices? Alſo in the Epiſtle 152. the inſolency of the Clergy (whereof the negligence of the Biſhops is the principall occaſion,) doth in all places trouble the Church.

But you will ſay, that the holy Father admoniſheth them of their duties, according as he doth his owne, yea that which tendeth more to practiſe that which S. *Barnard* ſaith, touching the emptying of purſes, then to repreſſe vices: whereof proceedeth the olde prouerbe, neuer horſe nor man got any thing, by going to *Rome*. I would gladly demaund, if that be the preaching of the word of God, if it bee to beget faithful to the Goſpel (which is to bring them to Ieſus Chriſt) to inuite all the world to goe to *Rome*, there to viſit the temples of S. *Peter*, & S. *Paul*, the which Saints, this holy Father, the better to ſet foorth his Marchandize, and to make it of great value: calleth the Princes of the earth, and ſaith that they declare the word of God throughout all the world. Theſe holy perſons neuer once dreamed of ſuch impoſtures, and much leſſe did they require them: Their holy Epiſtles are ſufficient teſtimonies to the contrary: but hee will adorne them with this goodly tytle, to the end that we ſhould vnderſtand, that he, as their ſucceſſor, is the Prince of the earth. Alſo we read of *Boniface* the eyght, that at the firſt Iubile, hauing the firſt day ſhewed himſelfe in his Pontificall habits, the next day, he appeared before an infinite number of people, armed from the head to the feete, & by one of his Cryers, cauſed to be proclaimed: I am *Ceſar*. But who had giuen him this dignity? was it Ieſus Chriſt, when he ſaith, the Kings of the earth, exerciſe, rule and dominion ouer the people, but it ſhal not be ſo among you.

Let vs heare what S. *Barnard* saith, in the 2. booke *de consideratione* to Pope *Eugenius*. Thou hast no need (saith hee) of Septer, but of a Mantle, after the manner of the Prophets. The name of a Bishop signifieth an office, and not Dominion. But if thou challenge these things vnto thy selfe by any extraordinary meanes: it is not by any Apostolicall right. It is most true that dominion and rule is forbidden vnto the Apostles. Goe thou then, and be so bolde to vsurpe, or rule the Apostles office, or being an Apostle, the dominion, &c. This tytle then, doth not in any sort belong vnto the Apostles, much lesse to theyr successors. It is a false pretence which this holy Father would lay holde vpon. But if hee would speake the truth, hee should rather deriue these titles from Sathan, as from his leige, Signior and Lord, from whom he holdeth authority and rule, according to the wordes vsed by Sathan, to our Lord Iesus Christ: if in falling downe vpon the earth, thou wilt worship me, I will giue thee all the Kingdowes of the earth. For dyuers Popes haue attained to this dignity, which they haue left vnto their successors, by hauing done homage vnto Sathan, the Prince of this world. And further, where doe wee finde that the Apostles haue obtained this dignity? that for because they preached the law of God through all the world, therefore their Temples must be visited. Did not they teach euery one, according to that which they had learned of their Master, that all those that beleeue in Iesus Christ shalbe saued? Iesus christ himselfe, did not he teach, that whosoeuer beleeueth in him, is passed from death to life, and that hee shall not enter into condemnation? Did he send vs to *Rome*, or any other place? Doth he not say, if wee eate his flesh, and drinke his bloud, (which he had preposed before in these termes, if we come to him, and if we beleeue in him) he dwelleth in vs, and wee in him. Can there be any charity, to expose so many persons to infinite paines, trauailes and daungers: to put them in great charges, to leaue their houses, and vocations, to goe a long iourney to seeke that which they may haue at home at their own dores, if they haue a true faith working by charity?

Ioh. 5.

But

F. But I pray you doth not the holy Father and his ſupports ſhew a manifeſt contradiction in their opinions; and by conſequent what ſpirit of error & lying ſpeaketh by their mouths and not the ſpirit of truth? They proclaime with hewe and crye, that in their Maſſe, the Sacramentall wordes being pronounced, the ſubſtance of bread is tranſubſtantiated into the body of Chriſt, and the wine into the bloud. Now Ieſus Chriſt ordaining the holy Supper, would there by aſſure vs, that if wee communicate worthily, and examine our owne conſciences, we communicate his body which was deliuered for vs, and his bloud which was ſhed for the remiſſion of our ſins. To be ſhort, wee are participants of the efficacy & vertue of his death and paſſion.

If then it be ſo, that Ieſus Chriſt, very God, and very man, is there, (as they pretend) yea in corporall preſence: Is it not a great folly and indiſcretion, to goe ſo far to ſeeke that which they may haue among themſelues? Wherefore ſhould Ieſus Chriſt preſent himſelfe there vnto vs, and ſhould not haue ſo much power in his corporall preſence, as men are made beleeue, that the bones, ſepulchers, Temples and Images of S. *Peter* and S. *Paul* haue? Is it not to make leſſe account (without compariſon) of the Maſter, then of the ſeruaunts? Yea, is it not a deſpiſing of the Lord, who is alwaies liuing, to adore and worſhip the putrified carkaſſes of his ſeruantes? If then it bee true that they are his ſeruants, who will deny it to be a manifeſt blaſphemy? Wherefore all theſe goodly exhortations, by the Pope made, both to the Prelates, and to Kings, and Princes, are like to Suger and other Spices, wherewith he ſeeketh to ſweeten his venomous drinke, thereby the eaſier to impoyſon all the world. We muſt not ſtay nor attend the 100. yeare of the Romaine Iubile, to amend our liues, correct our vices, to diſpoſe our ſelues to doe good, and to be intentiue to the word of God, to read the holy Scriptures, to exerciſe charity, to giue honor to whome honor belongeth, and tribute to thoſe that ought to haue tribute; and to pray to God one for an other, and namely for Kings, Princes, and

ſuch as are in authority. Such holy exerciſes are neceſſary for all the faithfull, and at all times and ſeaſons. And alſo ſuch as are called to feede the Lords flocke, ought not to attend vntil that time to teach, and inſtruct the people committed to their charge: but they are alwaies to doe it, as S. *Paul* writeth to the Biſhop of *Epheſ.* yea, in time and out of time, according to the inſtruction by him giuen to his Diſciple *Timothy*. For that following their Maſters example, they muſt trauel in his Vineyard, the 12. houres in the day, without ſtaying till euening comes.

Act. 20.

Wherfore you my maiſters of the church of *Rome*, if you deſire to be participants of ſaluation, harken rather to the voyce of the great Paſtor of al Paſtors, our only Sauiour & redeemer Ieſus chriſt, who ſo ſweetly inuiteth you vnto his word. Come vnto me all you that are laden, and I will comfort you. Alſo, If any man haue thirſt, let him come vnto mee, and I will refreſh him. Then vnto theſe falſe Prophets, which make you runne from place to place, binding your conſciences, & cauſe you to doubt of your ſaluation. And the better to empty your purſes, ſet before your eyes a fire of purgatory, wherein after you haue bin tormented in this world, by faſtings, abſtinences pilgrimages, and other corporall exerciſes, you muſt (as they make you beleeue) paſſe through, and therein remaine, to be as it were new boyled and refined, before you enter into Paradice. But the Sonne of God maketh one ſelfe ſame promiſe vnto all thoſe, who by a true faith, ſhall ſeeke their ſaluation in him: as he did vnto the poore theefe, when hee ſaid vnto him, this day ſhalt thou be with me in Paradice: that is to ſay, if we commit our ſoules into his hands, he will receiue them, and place them in eaſe and reſt, attending the moſte happy reſurrection; by meanes whereof, he will leade vs all both in body and ſoule into his Paradice, which is the heritage prepared for vs before the foundation of the world.

Matth. 11.

Ioh. 7.

This great eternall, and vniuerſall Iubile, whereunto God calleth, and ſummoneth vs euery day, hath bin written by the precious bloud, and ſigned by the death and paſſion of our

Lord

Lord Ieſus Chriſt, the eternall Sonne of the eternall God, our great King, and onely ſoueraigne Sanctifier. Vnder written by the holy Apoſtle, that Preached and declared it vnto all the world, to be indifferently receiued, and celebrated in all places, where the name of God is called vpon, and ſealed with two great ſeales of his Maieſty, Baptiſme and the holy Supper.

Ga. 1. *Whoſoeuer Preacheth any other Goſpel let him be accurſed.*

1. Cor. 16. *If there be any man that loueth not the Lord Ieſus Chriſt, let him be accurſed. Maranatha.*

FINIS.